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ACIES ORDINATA

THE DIRECTOR'S MONTHLY REVIEW
ISSUED BY THE
:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

THESES ON THE SODALITY

What do you think, kind reader, of the following theses?

First Thesis. Catholics must be organized, so that we may reach those who do not come of their own accord to Catholic gatherings, so that we may teach all, correct their errors, strengthen their will, and move all to live and act like Catholics and defend the Church. *Is this true?*

Second Thesis. For this work priests alone are insufficient. They are too few, they cannot reach all classes, they cannot take on themselves all the burdens of modern organization. Hence there is absolute need of **lay apostles**, well-informed in religion, and endowed with constancy, zeal for action and the spirit of sacrifice? *Is this true?*

Third Thesis. Just as a good priest or religious is not born but *formed* by long, orderly and manifold study and exercise, so too the good lay apostle must go through a similar training of mind and heart with a view to skill in action. *Is this true?*

Fourth Thesis. To form such apostles, there is need of selection (not all are apt); there is need to associate many who are pretty much of the same class, age and education; there must be serious exercise of piety and Christian perfection; uninterrupted exhortation to the apostolate; education looking toward spontaneous efforts and work in common for the Church; guidance by an apt Director. *Is this true?*

Fifth Thesis. All these activities have been carried on with the greatest success in the Sodality of Our Lady under proper and thoughtful direction, as is proved by age-long experience. I say in the Sodality *of Our Lady*, because love and devotion toward the Blessed Virgin Mary, as conscience testifies and as all good Catholics agree, is the most direct way to foster in every good soul interior piety, serious virtue, and apostolic zeal. *Is this true?*

If these propositions are true, it is already plain not only that the Sodality of Our Lady is a good work, but that all we Jesuits who ardently desire the establishment of the reign of Christ in the whole world, must **give a peculiar and prominent position** to the **Sodality** of Our Lady among our activities.

* * *

It also follows that we must with all our might demolish all the objections and obstacles to the Sodality's development.

"But the parish-priests are against it." Gentleness and prudence will convert them.

"I have too many other things to do." But a work of exceptional value is not to be postponed to "*other things*".

"The Sodality has given us very poor results." But was not that because *a poor imitation* was substituted for the real thing?

"The ground is already taken up by other societies which we cannot neglect." But even in these societies, otherwise very praiseworthy, is there not need of a more solid training and of the formation of an apostolic elite?

"The matter is too knotty, too complicated, it seems to me." Well, you cannot be a winner without a contest. Look the knots over well and you will be able to untie them. Read the rules and the commentaries on them. See what other people are doing; they tell their experiences in your national Sodality magazine, in the "Acies". There you will get some light on your difficulties.

Nowithstanding all we have said, we freely admit that other ways and means of the apostolate are not to be despised, and we do not claim that nothing can be done towards the modern organization of Catholics without the Sodality.

Such exaggeration would be intolerable. But on the other hand, we should all understand *that the Sodality is of very great importance in the* **organization of the lay apostolate,** and that it should not be obscured by other necessities or by other works, however prosperous.

THE MODERN APOSTOLATE AND THE SODALITY

Two letters on a live question have just reached us and between them, they round it out fully.

I.

Dear Father in Christ.

You are making a good, stiff fight for the proposition that the Sodality is called to be something higher than an obsolete, no longer necessary, pious society.

I am with you heart and soul.

All I hope is that you will not claim that nothing is more useful or more profitable for souls and for the honor of the Church than the Sodality of Our Lady.

In praising, it is easy to overstep the proper limits and thus lose the confidence of one's hearers.

In my opinion, just as Our Holy Father Ignatius did not wish us to be monks nor to be restricted by the minute regulations of monasteries, such as the choir the habit, fasts, etc., so too he did not wish our labors for the salvation of the world to be hedged about with the sickly piety of some little societies. "*The more universal our work, the diviner it will be*" was an axiom for St. Ignatius and the early Society. Ten men set out seriously to gain the whole world for Christ; their chief felt he could not give six of them to India. Who would be left to conquer the rest of the world, he reasoned. How far we seem to be today from the grand ideals and the daring of our forefathers!

And this is not due to laziness or languor of soul but rather to excessive modesty and timidity which makes us recoil from truly great desires; we hardly dare begin anything over and above what was begun yesterday; we judge it rashness to step aside from our assigned task of teaching or preaching which has become quite easy for us.

And all the time the needs of the Church and of souls are great, nay very great, and such as can be met I fear, by no one, except perhaps ourselves.

Neither churches nor schools, nor pious associations, nor erudite books can cover the field of the modern apostolate. Necessary and important as those activities undoubtedly are, other Herculean efforts must be made if the friends of the Cross, and not its enemies, are to gain possession of daily life on which the religion and morals of immense multitudes and the fate of all Christendom depend. Those strongholds, helpers of the modern apostolate, my dear Father, consist of universities, laws regarding religion, legislative assemblies, peace and concord between nations, justice between the classes, workingmens' unions, security of society, thoroughly honest and religious men at the helm of state, periodicals and newspapers, and all means of publicity, such as the theater and the radio.

All these agencies and many more besides, should be decent and should serve religion, good morals, and the peace of society. Whoever neglects these things, whoever sees them slipping out of the control of religion, and instead of trying to correct the situation, contents himself with deploring the situation; whoever does not try to bring these things under the rule of Christ, may be an apostle, but if so, it is only in a very modest and limited fashion, and he certainly does not deserve to be considered as fighting for the **complete** glory of Christ and to be zealous for the **entire** triumph of the Church. He prefers the little to the great, the particular to the universal, what is light and easy to what is more useful, more intricate and more necessary.

I am fully aware, my dear Father, that what suits one man will not suit another, and I have no protest against those wise canons of our Institute which forbid us to carry on worldly or political affairs. Many rewards in the kingdom of God are to be merited rather by seculars than by us. But it would be unjust to conclude therefrom that these matters are to be entirely neglected by Ours. It is one thing that we Jesuits must not act as members of legislatures, mayors, or judges; and it is quite another thing that we should not care that very honest men, fighters for our religion, should not possess those positions. It is one thing that they should have those situations and that we should not mix in those politics; and it is another thing that we should not admonish, nor arouse all good Catholics and let them know what they should advocate and accomplish.

It is not our business to take upon ourselves what ill befits our condition in life; but it is our business by our teachings and our exhortations, knowingly and of set purpose, to effectually move Catholics to carry on absolutely all the activities of the modern apostolate, even the greatest and the most difficult.

Now *is* all this actually done by the Sodality? *Can* it be done by those pious and often very modest societies?

I answer boldly: it *is* done — or at least it *can* be prepared and supported (if the particular Director is a man of large ideas). And in its time and place, it *ought* to be done.

It *can* be done, as far as the nature of the Sodality is concerned. But the Sodality must come out of that timid and feminine narrowness, and the pale and palsied fear of greater undertakings. All Sodalists without distinction, men, women and children, must be spoken to about the great and general needs of the Church in

our own day. All who belong to the Sodality must be excited to the desire of accomplishing really great things for religion. Difficult things too must be undertaken in virile fashion by the Sodalists under our prudent exhortation and guidance. We must not suffer the Sodality to be a collection of tearful old ladies. Neither is it enough for them to be *ready* to do and dare; they must be actually "*working at it*".

What cannot be done by Ours nor by the Sodality *as such*, can certainly be *prepared* and *supported* by the Sodality.

An example will show what I mean. In a certain country there is a Catholic Society which bears some resemblance to Masonry. Men who join it solemnly promise to defend the church in everything, according to the orders they may receive from the governing body or Council of the Society.

The Council has monthly sessions in which it deliberates on the methods to be used in defending Catholic interests. A new professor must be put into such a University, a mayor is to be named for such and such a town; an anti-Catholic demonstration is to be rendered innocuous; a public scandal is to be removed; a Catholic school is to be provided for, the schemes of the Socialists are to be blocked; a good man must be proposed for head of a public library; order is to be established in a hospital, a popular bank, a theater or a movie palace. For all these things affect the religion and the welfare of Catholics. The council of this society discusses thoroughly from every angle what has to be done, it distributes the work and keeps a constant eye on the execution. In a short time, this Society although established where non-Catholics were very numerous and powerful, had managed to fill a large part of the public offices with Catholics, with incredibly good results for the Catholic cause.

This Society is not a Sodality. But it came into being through the work of Sodalists. All the councillors are Sodalists and they are practically the whole soul of its activity. Virtue, enthusiasm, zeal and spirit of sacrifice have come to the new Society from the Sodality.

That is how the Sodality can promote the various phases of a great, modern, universal apostolate. If it *can* do this, it *ought* to, (as far the circumstances and the condition of the Sodalists permit).

Women and children can at least be brought to desire similar things, and thus everyone will be brought to do what his condition and circumstances permit.

Your Reverence's servant in Christ.

Allobrox.

II.

Reverend and dear Father,

What the "Acies Ordinata" gradually developed concerning the government of the Sodalities, shows that the art of governing the Sodality well is rather intricate and calls for much wisdom. "Acies" teaches this art, develops and perfects it.

Do you think I go too far in asserting that our Scholastics, Theologians and Tertians, ought to be more deeply grounded in the elements of this art?

That our Superiors and Very Reverend Father General himself want this, I am sure from the Acts of the Sodality Directors' Congress held at Rome in 1922. I wish to insist on the "very elements". It is not enough in my opinion to give our young men what I might call the form of governing the Sodality, but it is necessary to begin from the elements and to develop in an orderly way the principles of the theory of the modern apostolate, and then to apply them to the Sodality and to the other works which should be connected with the Sodality. If this be not done, many will leave the retirement of the scholasticate for the field of labor educated up to the hilt in metaphysics and dogma, well up in moral theology, canon law and all the other, branches necessary for the priests of this age, except what relates to the manner of adapting the apostolate to the needs of the times.

For a fruitful apostolate, the first essential is ascetic and apostolic training of the soul; then a sound knowledge of sane philosophy and sacred theology; but that is not enough. It is indispensable to have a knowledge of the ways and means of spreading the good seed, rooting up evil, gaining the modern world to the faith and holding it there, inculcating Christian morality and circumventing the cunning of our enemies. Anyone who thinks that all these problems will practically solve themselves or at least can be settled with a little experience, and without much thought, is badly deceived. How often we have seen learned priests, who besides being doctors in theology and philosophy and perhaps other branches too, were pious, zealous and holy, but, who in practice were hardly even mediocre. Nor was their failure due to natural inaptitude for action, but to the fact that they had never learned modern pastoral methods.

They know nothing about the press or the labor question: they know nothing of industry, saving, temperance, or organized charity; they do not even dream of how the activities of lay apostles are to be established in parishes, how new churches and catechism centers are to be assisted in the suburbs, etc.; what principles and methods in these matters have been approved by experience. They didn't learn anything about that from Aristotle or de Lugo.

What wonder then, if afterwards, men, full of zeal, but entirely ignorant of the art and principles of the modern apostolate, when put at the helm of a Sodality, do not know which way to turn, clumsily protract for years what was ill begun, and either cannot or dare not root up abuses, rouse the Sodality from its doze and bring it up to its proper apostolic level? What confusion when difficult questions come up, for example, the coordination of the Sodality with other parish organizations or with associations for Catholic youth, etc. One snatches at this solution, another at that, and all are led by chance or their own subjective opinion, by anything in fact, except true knowledge.

The case is the same as regards the works to be un-

dertaken by the Sodality. How can the Director teach what he was never taught? How can apostolic works be properly explained and Sodalists induced to practice them, if the Director himself has only a superficial, second-hand knowledge of them.

To sum up briefly: the regeneration of the Sodalities demands the formation of good Directors, and to form good Directors, besides the ascetical and theoretical, intellectual education, there is need of special instruction in the science and art of the modern apostolate, which is so intricate, so varied and so necessary.

Yours in Christ.

Professor of Pastoral Theology

PRACTICAL QUESTIONS

On mixed Congregations. In our College here, there is a pious society of young people of both sexes, called the Sodality. It seems to be canonically erected, but it is not clear whether it was so erected *for both sexes.*

I would like to know therefore, if we erect another Sodality for the young men in the higher classes;

a) should we also admit to it the girls (16 to 20 years old) of the higher classes?

Then *b*) may we have the boys and girls together for the weekly meetings?

c) Can the girls be elected to offices in the Sodality?

Answer: *Per se* mixed Sodalities can and actually do exist, but they are not by any means ideal especially for youth. 1st, because of the dangers involved in close association of both sexes, and 2nd, because the Sodality, being an association, the members of which should work together, requires that the Sodalists be pretty much of the same class. Even Sodalities the members of which are of the same sex, frequently do not function well, because some of the members are old, and others young, some are highly educated and others quite illiterate. Where there is a great difference in thought, feelings and ways of acting among the members, it is very hard to have any spontaneous activity in common. The character, tastes and natural make-up of young men is entirely different from those of young women, even though they study the same subjects in the same school. Hence the best thing is to have one Sodality for the young men and another for the young women. This too is recommended by the 4th of the Common Rules.

There may be cases, especially in the mission, where there are too few young people to warrant the erection of two Sodalities. In that case, one of two courses is better and the other may be tolerated. Which should be chosen will depend on circumstances.

The first way would be to found *two Sodalities*, one for the young men, the other for the young women, even though neither body have more than 10 or 15 members; each may have its own Officers and Consultors. Lest the small numbers diminish the Sodalists' zeal for action or take up too much of the Director's time, ordinary meetings of both Sodalities might be held at the same time, so that one talk from the Director would suffice for both. From time to time however, each branch should have special exhortations. The Consultors' meetings and the Sodality activities could be carried on separately.

The other way is to take as much precaution as possible against the dangers involved and tolerate for a time a *single Sodality* made up of boys and girls. This may be the case when the Sodality is erected for young men only, but one or two girls are admitted by way of exception and for good cause. Or the Sodality may be erected for members of both sexes.

In the *first* case either no woman should be elected to office or at most a Consultor or an Assistant to take care of the feminine contingent; in the latter case, however, no reason appears why women should not be eligible to office. These is no disputing that the Director in these mixed Sodalities not only must take great care to ward off dangers, but also to avoid disedification of outsiders, and all falling off in serious application to piety and Sodality activities.

The Sodality and the Conferences of St. Vincent de Paul. A Director writes us: " Four years ago, when I was about to establish a Charity Section in the Sodality, I formed it on the lines of the Married Men's Sodality of Barcelona, so that this Section was at the same time made a Conference of St. Vincent de Paul.

I tried to exclude all the dangers of division between these two societies. But all in vain. The National Director of the Conferences issued a decree that it was against their constitutions for a Conference to be at the same time a section of a Sodality. Yet the Barcelona Conference is certainly a Section of the Sodality and was so registered at the Paris Center of the Conferences. Hence I ask: which is better, to make the Conference a Section of the Sodality or to invite our Sodalists to work as individual members of the Conferences?

Answer. In this matter, it is hard to lay down a rule which will admit no exceptions. As examples prove, unless particular rules forbid, the Section can be erected at the same time as a Conference. In practice however, everything depends on men and circumstances. One may take it as a general principle however that the Sodality *as such* should not easily do anything or take anything on itself, where it is not allowed to retain entirely its necessary liberty of acting according to its own principles. Where it is not allowed this liberty, the Sodality should either institute a Charity Section entirely independent of any outside organization, or should simply exhort its Sodalists to work as far as they can, as individuals, in the Conferences of St. Vincent de Paul.

Letters to the Editor

A Sodality Revived.

Sept. 18, 1926.

Dear Father Editor,

Last year while teaching, I undertook to revive the Boys' Sodality, which had fallen to pieces some years ago. As a consequence, continuity of the Sodality's spirit, customs, etc., among the boys was broken, and a large number of boys in the High School had little idea of what a Sodality of Our Blessed Lady is. Some asked: " Is it like the Holy Name *Sodality* „ ?

It was hard to find a suitable place for the meetings. Eventually a small chapel was made use of, which accommodated at most thirty boys.

Two principles were applied in the choice of candidates: first, a *high standard*, and second, *build up from the bottom*. Accordingly, only such boys were deemed eligible as were best in both studies and conduct; and then the greater number were selected from First High. With this plan of action adhered to, the material selected was first class; moreover, boys are more easily enthused and drilled in the spirit when still young, and in addition have not so many other demands on their time, as the older ones have.

In the course of six months, from December to June, thirty boys were accepted at various times and, *after two months' probation*, were received into the Sodality The receptions were held in the Church and were made as impressive as possible. At the second reception, we also had the solemn installation of officers. Weekly meetings were held, the Office was recited *in part*, the rules were read an explained, and *the Litany of Our Blessed Mother sung every day at noon during May*. **A few practical works were attempted. (This** *is a point we would like to see developed*, **Editor.)**

I found the work of conducting a Sodality very attractive. So that now, even though in theology, I want to follow up the Sodality and keep in touch with it.

But Father, if the " Acies „ copies are not addressed to the Director personally, but only to the Spiritual Director of the Boys, or merely to the house or college, the Acies too frequently *strays or lingers along the path*.

Could not the matter in the Acies be advanced a month? For example, by publishing suggestions for May devotions or practices a month or so earlier, say in March or April.

Z. G.

A Syrian Sodality

The Sodality of the Immaculate Conception was created in the University of St. Joseph for poor girls who come from the Lebanon to work in the homes of the rich and well-to-do at Beyrouth. To come to the meetings on Thursday afternoons, (the best hour for them) costs them many struggles with their mistresses.

" No Sodality today!" says Assine's employer.

" Well, Madame, I am going and you can do what you like when I come back. » Madame is attached to her and hence won't really dare to scold.

Asma comes running. It is already 2 p. m. " Father, I have been washing clothes since daybreak, and just finished. I even haven't had dinner „.

If their mistresses would leave the servants free we would have hundreds of them in the Sodality.

Their piety. All receive Holy Communion on Sundays and holydays of obligation; some of them several times a week.

Their generosity. They love to help the poor and to decorate the Church. The University students gave the poor a dinner and the girls imitated them. A dozen Sodalists served at table. They contribute generously to the Propagation of the Faith and the shrine of Our Lady, to which they make a yearly pilgrimage.

One of them gave *candelabra* costing in all 480 francs to the Maronite Church of St Maron in Beyrouth, and when she noticed a statue of Our Lord at Our University she insisted on paying 1200 francs out of her savings of 2000 for a reproduction of the statue in wood for the Maronite Church.

Since its foundation in 1911, this Sodality has received 365 servants. Today there are 103 active members. The rest having laid aside a bit of money, have returned to their mountain villages where they are Apostles of Frequent Communion and true models of Christian life.

Father Anthony Salhani, S. J.
in « Relations d'Orient „. July-Sept. 1926

CHRONICLE

Buenos Aires. When it was proposed this year to erect an objectionable nude statue in one of the public squares of Buenos Aires, the young men Sodalists of Villa Devoto, conducted a house to house campaign, visiting two thousand families in one day, and distributing to them a printed leaflet containing a calm but vigorous statement of the reasons against the plan. A truly extraordinary sight, that of young men fighting Scandal which poses as Art. It was a case of parents being taught by their children what Christian morality demands.

Porto Alegre, Brazil. Father Peter Lenz writes: " On hearing the " **Acies** " **read at table,** I was often sorry to see that hardly a word was said about the Sodalities here although they deserve considerable mention. *But the fault is all ours, because we have not sent in any* **reports to the Central Secretariate** *at Rome, although often invited to do so.*

In the Anchieta " Gymnasium ", here in Porto Alegre, we have four flourishing Sodalities: The *Students'* (numbering 140 members and 101 Candidates), the *University*, the *Doctors'* and the *Gentlemen's* Sodality (for those in the higher walks of life).

Let me give you a few facts about the **Gentlemen's Sodality.** Father George Sedelmayr is its Director and it has 150 Sodalists and 30 Candidates.

If there is any Sodality in Brazil worthy of the name, I believe it is this one. All who have joined it have scrupulously kept faith with the Blessed Virgin. Their fidelity in attending the weekly meetings and the monthly Communion is truly admirable; morally speaking, every one of them is there, no matter what the distance or the state of the weather. Formerly during the summer vocation (which comes in January here), the Sodality was on vacation. The Sodalists however spontaneously **petitioned for weekly Sodality meetings,** because they felt something was missing unless they came together every Friday. Many who are far out in the country return to the City when the meeting or Communion day is at hand; recently in January, the worst month of all, not less than 127 Sodalists out of 150 came from all parts under the burning sun for Holy Communion.

Zeal for souls keeps pace with piety in this Sodality. Some of them help Father Buck in his apostolate among the convicts. Some work for the spread of good Catholic literature (the "*Good Press*" "Work"), some help the movement for vocations to the priesthood which has its center in St. Leopold's Seminary. Some help the free night school in our "Anchieta Gymnasium"; others have a Conference of St. Vincent de Paul. Some of these pious Sodalists make it a point to go to Holy Communion in a body in various churches so as to attract other men to the Sacraments by example. Every year they select a different church in which to adore the Blessed Sacrament through the entire night of Holy Thursday. As not a few of them occupy the highest posts in the army (one of them is a *marshal*), it is no wonder that many of the officers follow the good example of their superiors. Among other activities, there is an Army Officers' Conference of St. Vincent de Paul.

To make open profession of religion and not be ashamed of the Gospel, is a point of honor for these Sodalists. In the Corpus Christi procession all wore the insignia of the Sodality and recited the rosary. If any danger to religion arises, or any plot be hatched against the clergy, if Christian morals are endangered, the Consultors of the Sodality, under the presidency of their Director, discuss the remedies to be applied.

Not long ago, a company of actors came here to put on a play which made game of the Church and of good morals. They boasted that they had been able to put it on with impunity in other places. But the Sodality immediately formed a Committee including men in the highest positions of authority, such as three Generals of the Army and the Secretary of State, and sent them to the Chief of Police to protest against the anti-Christian audacity of the theater-folk. The Chief let the troupe know at once that they would be severely punished if they departed a hair's breadth from the law. The consequence was that without more ado they disappeared into thin air.

I could cite a number of examples like this. All our enemies, who are merely nominal Catholics, know the facts, and they do not dare to say a word, when they see the civil authorities and the honest mass of the people are with the Sodalists.

As I have said, the title of the Sodality is "*Mater thrice admirable*". In the estimation of the people, there is not a title of nobility which can equal it. The Sodality button with its "S. M." (Sodalist of Mary) which all the Sodalists wear, is the best kind of a recommendation in social, commercial and forensic circles. An infidel store-keeper recently said to a young man who was wearing the Sodality button:

"What's the meaning of that button you are wearing? I don't know how it is, but I have never seen a man with it on, who was not very moral".

In the last few days, a man who was wanted for murder was recognized and arrested in the street. He had fraudulently acquired a Sodality button and was wearing it to ward off suspicion. A Sodalist who noticed this out of reverence to the button and out of regard for the Sodality, offered the man fifty dollars for the button which in itself is not worth more than a dollar. But the homicide laughed at him. "What is it to you?" he exclaimed. "This button is worth more than 50 dollars to me!"

In the last few months four of these Sodalists died with such calmness and holiness that everyone was astonished and credited the Sodality with those extraordinary graces.

Budapest. Women's University Sodality. I wish every pessimist would read what is set down here about the piety and the apostolate of the young women Sodalists who are studying at the University in Budapest.

Anyone who considers examples like this cannot get away from the fact that big things, things really worth while, can be attained through the Sodality when it is well directed.

There are 205 young women in this Sodality. 36 of them have taken their doctor's degree either in medicine or philosophy or some other branch.

Piety is not enough to get a girl into the Sodality. She must also bring proof that she is doing well in her studies. Thus it has been brought about that in all the schools of higher studies in the city, our Sodalists are among the most distinguished for progress, application and moral conduct.

As they are thus very influential and also very popular, *they exert a* **special influence on public morals** in the university through their modesty in dress, their conduct at dances, etc. Without our Sodalists something would be lacking in all the social and university functions; the best girls would be absent. They never appear except where modesty and religion are properly respected.

All the glory and strength of the Sodality, like the beauty of the king's daughter, is from within, and therefore *very serious attention is given to the* **interior life** of the Sodalists. The girls themselves are *very strict in the matter of* **attendance** and will not tolerate unexcused absence on the part of a Sodalist. To

that end, the Sodality is divided into five "quasi-colonies," according to the different departments of the University or the school of higher studies like the Polytechnic, the Academy of Political Economy, Music, etc. Each colony has its "inspector" who notes the absentees and reports them to the general Recorder of the Sodality. If any girl is absent twice without having given a reason, the next session of the Consultors considers whether she is to be warned or simply excluded.

Meetings are held every Tuesday evening at 6 o'clock.

There are **six Sections** in the Sodality and every girl must belong to one. Membership in many sections is discouraged. The Sections are as follows:

The Eucharistic Section. Besides the General Monthly Communion, members of this Section receive several times a week, some even daily. They spend successive half-hours on the first Sunday of the month in adoring the Blessed Sacrament exposed. They aim to promote the reception of the Sacraments among the students and also the fulfilment of Easter duty. Once a month the Director gives the Section points for meditation on the Holy Eucharist, and many of the other Sodalists attend.

The Missionary Section, was brought into existence largely through the efforts of the Sodalists who visited the Vatican Missionary Exposition during the Holy Year. The members work to **make the Missions known** and to collect **money**, etc., for them.

Their Mission propaganda work is quite extraordinary and perhaps unique. Through letters and other means, they invited all Hungarian girl students to organize for a strenuous and orderly propaganda for the missions. As this move began with the University girls, it was very acceptable to the girls in the "gymnasiums." 14 Girls' Gymnasiums in one city alone attached themselves to the Budapest Missionary Section of the University Sodality and now *every one of those Gymnasiums* **sends three or four representatives** *every month to the Missionary Session of the Sodality.* Whatever was discussed by the Director, or by the Editor of the Missionary magazine, or by the Sodalists themselves, these girls carried back to their own schools; and similarly they gave an account to the Sodalists.

The same propaganda work is being carried on by the Missionary Section with all the girls' gymnasiums in Hungary.

What has been collected by these different missionary societies, is paid in to the Missionary Section.

Orange-peelings for instance, have brought in 2,000 Italian lire (at 130 lire for 1 pound sterling, 27 lire the dollar). A very popular suggestion has been that each school or each class should undertake the *education of* **a seminarist** or the support of an orphan. The University Sodality itself, although many of its members feel the pinch of poverty, has undertaken to pay for the education of two future foreign missionaries.

3. **The Little Flower Students' Mess** for poor university girls is maintained by one Section. It provides food at a very moderate price for fifty young students. Some section-members go out in the country on vacation days and beg vegetables, flour, etc., for the restaurant. They also stage a sort of "vaudeville" and have musicales for the same purpose, many of the Sodalists being skilled musicians.

The Charity Section works for poor girls in the city. Many young girls are to be found in the suburbs and in Socialist quarters of the city, who are quite neglected from a religious standpoint. The Sodalists gather them in **five suburban centers** on Sunday afternoons and between kindness and material assistance, they try to make friends with the parents and get them to consent to the religious instruction of their children. The Sodalists are particularly anxious to care for the girls who were given a home by Catholic Dutch and Catholic Belgians during the war, and these poor girls are glad to come to the Sodality "patronages" as they can continue there to receive instruction in French and in Flemish. **Games, clean recreation, instruction in languages** and in **religion** alternate with each other to the great profit of the girls and also of their parents who are also invited. The contact with the parents gives an opening to the Sodalists to **visit the families,** bring them back to the Sacraments, obtain the **revalidation of marriages,** etc.

With money collected at home and that which is sent by Belgian Catholics, the Sodalists help orphans, poor and sick children. They do not give them money, however, but rather blank orders for merchandise which are honored by Catholic merchants.

5. **The Ascetical Section** as its name indicates, is a school of higher virtue. It is entered either by those who are thinking of the cloister or who wish to live a perfect life in the world. They keep to a **strict daily order,** they avoid worldly satisfactions, and give some time daily to **spiritual reading** and **meditation.** At their monthly meeting, they either listen to a talk on the spiritual life by their Director, or they hold a conference among themselves on some ascetical subiect.

The Literary Section is for the cultivation of style and especially for the exposition of Catholic questions by tongue and pen. Thus there are papers prepared and read which treat of distinguished Catholic authors in the various nations, or which denounce evil writers like Zola. Every month this Section has a private academy, and a public one once or twice a year.

Editor's Note: Besides the Sodality just referred to, there is in Budapest an *Association of Catholic University Women Students* under the patronage of St. Margaret. Similarly besides the Sodality for University Men, there are the *Circles of St. Emeric for Men* (the Catholic Youth).

There is however an immense distance between these associations and the Sodality. For while they are very good, they draw almost all their power from the Sodality and they would not amount to much without the Sodalists. Whenever there is need in those societies of a truly Catholic and apostolic spirit, and the spirit

of sacrifice, either the Sodalists furnish it or it is on forthcoming. So that it seems foolish to wish to depend solely on such associations or circles and to have less esteem for the solid foundation which is the constant object of the Sodality's solicitude.

Paris. *Death of a distinguished Sodalist.* Last Easter at Paris, Count Juste de Villechaise died a holy death. In 1864, he became a Sodalist in our College of Mongre, later served as a Pontifical Zouave, and was made a Knight of St. Gregory.

He was the first to gain the doctor's degree in the Catholic Institute of Lyons. As the companion of Count de Mun, he assisted in the establishment of Catholic circles in South-eastern France. Many pilgrimages to Rome were headed by him. For fifteen years he was a stretcher-bearer in Lourdes. As Mayor of Noiretable (Loire) for more than 20 years, he was an example of piety to the town, where he was instrumental in decorating the shrine of Our Lady of the Hermitage in Forez. The Catholic press found in him a zealous advocate, and he did much to spread the famous Catholic paper "La Croix".

Mongre, Villefranche (France). Our College here in the opinion of many Fathers has seen a new outpouring of the spirit, due to activity in the Sodality. Our Sodalists have begun a vigorous apostolate among their fellow-Sodalists. Under the leadership of the Prefect, the Assistants, and the Consultors, individual Sodalists strive in time of recreation to engage in helpful conversations with non-Sodalists. Many of the Second Division where the most turbulent are, of their own accord and unaccompanied by the prefects, go down to the chapel for a quarter of an hour's adoration. The wellknown Father Thellier de Poncheville held what we call in France a "**Priest's Day**". On the evening before, after the Blessed Sacrament had been exposed, a meditation was made on the vocation to the priesthood.

Next morning, the students received Holy Communion for good priests and there was an appropriate sermon; in the evening there was a play on the same theme. The result of this "priest's day" is not only an **increase in the number of vocations,** but an increase in love and **esteem for the priesthood and the Church.** "I am sure I do not exaggerate when I say that 50 out of the 380 boys in the College desire to become priests or religious.

How these happy results are obtained through the Sodality and "les Cadets", may be read in a little booklet by Father Francis Charmont of this College, entitled "*Une élite dans la Jeunesse Française*" (Editions Spes, 17 rue Soufflot, Paris, 5).

New Head for Central Secretariate. In accordance with the disposition of Very Reverend Father General, Father Adalbert Bangha has been relieved as Secretary of the Central Secretariate for Sodalities. His place will be taken by Rev. Albert M. Boegle of the Austrian province, until recently Superior of Our residence in Vienna. As Father Boegle has been a successful Sodality Director for many years and is well acquainted with the principal languages of Europe, he comes well equipped to his new position.

Addressing himself to our Sodality Directors and to readers of "*Acies Ordinata.*" Father Bangha writes in the Latin Edition for October:

"On returning to my province, I would say a few words of farewell to our readers. I heartily thank all the Reverend Fathers who have helped me so much in this attractive and useful work with their sympathy and prayers, their suggestions and contributions. I particularly thank Very Rev. Father General who was pleased to call me to this office and who directed and aided me so much by his wise counsels. I thank also all Reverend Sodality Directors, who edified and instructed me with their example, fervor and holy ingenuity. Thanks finally to all my readers for their patience and indulgence in bearing with the "*Acies Ordinata*" for the last three years. Thanks finally to my faithful assistant and companion, Father Lawrence E. O' Keeffe.

If there be anything I could ask on my part, it would be that all would commend me to the Virgin Most Clement. Finally, I should be very glad to receive the magazines and other publications of the Sodalities at my new address: VIII Maria u. 25 Budapest (Hongrie)."

The English editor of "*Acies Ordinata*" feels very grateful to Rev. Father Bangha for all the great kindness and help he has experienced from him during the past two years. Distance, it is hoped, will not prevent the Central Secretariate from receiving further assistance from Father Bangha. We look forward to interesting articles from his pen on the *apostolic activities* of Hungarian Sodalities, more detailed even than that of the October issne of "*Acies Ordinata.*"

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Superiorum permissu.

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